Pacific Theo. Sem.
Reading Room

THE PACIFIC

A religious and family paper

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Reveal Thyself to Us!

THOU who dost all things give,
Be not thyself forgot!
No longer may thy children live
As if their God was not!

But every day and hour,
Since thou dost bless us thus,
In still increasing light and power
Reveal thyself to us;

Until our faith shall be
Stronger than words can tell,
And we shall live beholding thee,
O, Thou Invisible!

William Henry Furness

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The Old and the New.

The year which came to us twelve months ago, all fresh and young, is old and weary and dying. A new year is at hand to crowd him from his place. On the last day it is not mere habit; it is a natural and healthy instinct, which bids us stand between the new year and the old, between the living and the dead, and listen to them as they speak to one another. The old year says to the new year: "Take this man and show him greater things than I have been able to show him. You must be for him a fuller, richer day of the Lord than I could be." The new year says to the old: "I will take him and do for him the best possible only in virtue of the preparation which you have made, only because of what you have done for him already."—Phillips Brooks.

There are three kinds of people in the world: the Wills, the Won'ts and the Can'ts. The first accomplish everything; the second oppose everything; and the third fail in everything.—Success.

He whose pride oppresses the humble may perhaps be humbled, but will never be humble.—Lavater.

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Crusty People.

Not bad people, simply crusty people. They would not lie or steal, or defraud or malign; they scorn vice; they are upright in their dealings, and honorable in their lives. But oh, how snappish, how cross to the children, how hateful, how hard to get on with! Sometimes they sulk, and you wonder what you have done to offend them. Sometimes they storm, and you wish yourself a hundred miles away. Sometimes they say disagreeable things before company, and the company fidgets and does not know where to look. Sometimes they make you speak several times, pretending they do not hear you. They are crusty; they blight the home; they ruin their own peace, and that of everybody around them. They are like an untimely frost. For crusty people there is no excuse. One may govern words and looks if he chooses. One may refrain from needless rudeness. One may cultivate that gentle altruism which makes politeness habitual. And if one happen to be born with an infirmity of temper one may ask God's help to overcome the evil and seek the good.—Selected.

True Happiness.

A missionary in Persia reports that a converted Moslem woman, who was cruelly persecuted, seemed so happy that another came to the mission to ask for the same happiness.

She became a convert, and was persecuted severely in her turn, being even bastinadoed for repeating the Lord's Prayer. She was asked if she were happier when she was a Mohammedan and well thought of, or now suffering so greatly for Christ, and made this reply: "I never knew the meaning of the word 'happiness' till I became a Christian."

One can stop when he ascends, but not when he descends.—Napoleon.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 26, 1903

A SUGGESTION.

The Pacific Coast Congregational Congress, which is to be held in Seattle in May, has been planned in the interest of Congregationalism and the church kingdom, and it is important that there be a large attendance. We suggest, therefore, to the churches on the Coast, for which the Congress is especially intended, that they consider whether it would not be for the promotion of their highest interests to assure, if possible, the attendance of their pastors and one delegate from each church, by arranging to pay the expenses of the trip. Entertainment will be furnished by the brethren in Seattle. Transportation will have to be met by the pastors and delegates unless otherwise provided. A large and representative gathering will make this Congress of great value to our church work on the Coast. There is need everywhere of the help, the inspiration, the enthusiasm to be derived from this Congress if all lend a hand and make it what its promoters desire it to be. The Presbyterians meet this year in Los Angeles; next year the Methodists have their quadrennial meeting in the same city. Much good is expected to result to their denominational forces on the Coast because of these meetings. If Pacific Coast Congregationalists have the will to do the Seattle Congress can be made to do for them in some measure what these two great gatherings of Presbyterians and Methodists will do for the Coast forces of those bodies. Inasmuch as ours is a Coast gathering only, men having been invited from the East only for the reason that there might be additional attraction, and more inspiration made possible, we shall have in some respects an advantage over our brethren of the other denominations. We can have a Coast fellowship in ours which they cannot have in theirs; and if we will but work for it we can make the Congress do for our churches what their great gatherings cannot do for theirs. Let us therefore be one with them in the forward movement for Christ on the Pacific Coast. If we cannot just now bring to our Coast a great national gathering of Congregationalists, let us make of this one soon to be in Seattle such an inspiration and help to our whole fellowship that it shall have large part in the spiritual uplift which is anticipated,

BIBLE AND SCHOOL.

No question is ever finally settled until it is settled right. The question of the Bible in the public school is still waiting to be settled. We are glad to note the recent decision of Chief Justic Sullivan of Nebraska, to the effect that it is not unlawful to read the Bible in the public schools. We believe this to be a righteous decision. The Bible has a right to a place in popular education because it is one of the world's greatest literary classics. Because some people believe in it as the supreme guide in religion is no reason for excluding it; as a book of religion and morals it has rights which educators are bound to respect; for the ethical instinct is one of the bulwarks of society, and religious feeling is as natural to mankind as physical hunger.

This we hold: that for its intrinsic excellence, literary and moral, the Bible should be restored to its rightful place in popular education. Sectarian use of the Bible may properly be interdicted—the common sense of our day demands that. But the Bible is not a sectarian book, but a book whose influence has so permeated English literature that one must forever remain ignorant of much that one reads in the standard poets, essayists and historians, if one does not know the Bible.

"The Bible in Shakespeare" is the title of a book soon to be published in Chicago, and here is what the dramatic editor of a prominent metropolitan daily writes to the author: "This is a revelation; if you will let me have advanced sheets of your 'Parallels,' I know of nothing that would be of such interest to the dramatic people." What does it mean? Have "the dramatic people" become sectarian? No, they merely want to keep abreast of the demands of their profession. And yet we are so careful lest the youth of our country shall imbibe sectarian opinions that we deprive them of the privilege of reading the noblest English classic, the food of Shakespeare and Milton and Addison and all the other makers of literature, and thus we rob them of their birthright! No wonder that the commonest allusions to the Bible are not understood by the young people of this generation, who boast of their acquaintance with the masters of English literature. They are being defrauded; they are victims of our folly; in the interests of

a genuinely broad human culture their case should receive attention. They do not know enough to make their own appeal; many of them will never realize how much they have lost; but it is time that others were pleading their cause on grounds that will be held valid by sober minds.

The Religious World.

Sentiment against the pew rent system is increasing in London.

Dr. Alexander Maclaren, the noted preacher of Manchester, England, will take a three months' rest at Mentone.

The following new and suggestive petition for the Litany has been suggested in England: "For all inhabitants of great towns, and especially for all such as dwell in lodgings, boarding-houses, flats, or any other sordid substitute for home which need or foolishness may have contrived."

The Supreme Court of Illinois has decided that a Sunday-school building is not a place of worship and is, therefore, taxable.

The St. Louis Christian Advocate says of the Rev. G. Campbell Morgan's recent sermon in St. Louis on Judas Iscariot: "It was one of the most thrilling to which we ever listened."

One man has given $100,000 for an Episcopal church in Manila. His name is withheld.

The Rev. Mark Guy Pearse gave a striking address recently at Glasgow, Scotland, on Christian Socialism. We glean a few attached sentences from one of our British exchanges: "London is built on a volcano and unless we have religion which concerns itself about the condition of the people, the volcano will burst. It has a population equal to Manchester living in one-roomed houses * * * England made more money during the reign of Queen Victoria than she did from the time of Jesus Christ till Victoria. * * * The great discovery of the 19th century is that pleasure is not the perquisite of the rich, but a necessity of every one. * * * What makes me afraid for the future is the selfishness of the churches." Quoting from the late Professor Drummond, Mr. Pearse said: "The tendency of the church has been to care more for religion than for humanity; Christ cared more for humanity than for religion. The people's progress, not less than the Pilgrim's Progress, is to become the concern of the church."

The Rev. Dr. Archibald Scott, who is the leader in Church of Scotland, made a needed utterance recently on the duty of the church to the natives of South Africa. He said in part: "The church must have no trembling note with regard to this matter of the relation to the State to the natives in South Africa. The churches must not haul down the flag in defending the rights of the natives, for the natives have been given to the churches, not only to be defended, but to be converted and educated and brought up to the same level as ourselves. I do not believe that any government in Great Britain would be so insane as to do anything in the way of enforcing native labor, or to make the slightest approach within a thousand miles to the slavery that we have got rid of at such a terrible expense. If the gold cannot be brought out of the mines without exploiting the natives in that way, let the gold lie in the mines. It is far safer there than it would be in circulation, if it were brought into circulation at the expense of the bodies and souls of the natives." The British Weekly expresses the hope that Dr. Scott's words will be re-echoed from every non-conformist pulpit in the land, and that it will be without delay. In dealing with the natives of South Africa Great Britain has a difficult problem. It can be solved only by the adoption of Christian principles. Let the voice of the church be heard there and in every land where there are the rights and wrongs of man to be considered!

Recently the Methodists of London had a great "family gathering" in a large hall situated on the ground in Westminster, on which the Wesleyans propose to build their magnificent Church House. Mr. Perks, who is a leader among them, said: "It is fitting that the Wesleyans, the largest Protestant community in the English-speaking world should have decided to plant on this noble site a Church House and Hall. The new building will be a center of our religious, educational, and philanthropic work for generations and ages to come. The Anglicans have a Church House close by; the Roman Catholics have erected near us an ornate cathedral, and the dissenting churches of England have a right to establish themselves at the heart of the Empire. We propose to erect a building which in its beauty, simplicity, utility, and permanence will be typical of the great church to which we belong." Referring to the conditions in the church at the present time, Mr. Perks said: "We are absolutely united amongst ourselves. We have had no schism in doctrine or in church organization. God grant that before the twentieth century closes, nay, before its dawn entirely disappears, we may see the various sections of Methodism federated as they are in Canada and in Australasia into one great and powerful church." It is said that this aspiration for unity was greeted with enthusiastic applause, among the heartiest applauders being persons prominent in the Methodist New Connection and in the Methodist Free churches. For the good of all Christendom it is a consummation devoutly to be wished. There are in England at the present time, six Methodist bodies. The first separation from the parent body came in 1797, when the Methodist New Connection organization was formed. In doctrine and order it is practically in accord with the parent body, the Wesleyan. It has full lay representation, however, in its conferences. The membership is less than fifty thousand. The Primitive Methodists organized in 1810, the grounds for separation being a difference on the question of the propriety of camp-meetings and the allowing of women to preach. At present they admit to their conferences two lay delegates to every minister. Their membership is about 200,000. The Independent Methodists, who separated in 1810, number only a few thousand. Their chief distinguishing feature is the rejection of a paid ministry. The Bible Christian Methodists who seceded from the Wesleyans in 1815, and whose membership in 1896 was 34,304, seem to differ from the parent body on only a few minor points, the principal one being their insistence on receiving the encharist in a sitting posture. The United Free Methodists are a formation from two bodies, one of which originated in 1834, the other in 1849, the origin of both being due to the expulsion of a few ministers from the original body. The bringing of these different organizations

into one would be a greater achievement than the raising of $5,000,000 for a great Church House hard by the seat of British government. Perhaps the House will speed the day of the desired consummation.

Acorns From Three Oaks.

Aloha.

More Beauty for a Beautiful County.

A wide-spread and intelligent movement is making in Santa Clara county towards ornamentation and shading of the well-rolled and well-watered roads for which the county is famous.

How good it is after the heats of political battles to see all classes of people combining for the public good. It was most as good as a union prayer-meeting or a Federation conference to see hosts of representatives, from a great variety of clubs and camps, assemble with the generous purpose of promoting such an Arbor Day as Stockton has nobly enterprised and magnificently carried out. The county supervisors are to be interviewed by a committee and requested to grant permissions and protection for trees by the roadside and perhaps a modest bonus—a premium for each tree which shall be successfully nurtured for three years. The Highway Improvement Club is well-officered by men and women whose names and standing guarantee unselfish and broad-gauge administration. Though there would not seem to be "any money in it" for the Southern Pacific R. R., their enterprising local agent, Mr. Paul Shoup, has been earnest and effective in promoting an Arbor Day, as he is in everything concerning the public good. He follows up the banquet which San Jose gave the railroad officials with continued courtesies to patrons and constituents. It is expected by this newly-launched club, that the entire roadway from Stanford University to the Lick Observatory, on Mt. Hamilton, shall soon be adorned with shade trees. A beginning is to be made the coming Arbor Day, March 10th. The local society of Elks subscribed a hundred dollars for the work. I suppose the splendid fellows want to polish their horns on beautiful and lofty trees. Donations of suitable trees are made by arboricultural enthusiasts and there is earnest expectation of "more to follow." Prof. Dudley, of Stanford, is exerting his intelligent energy in the movement, and the California Nursery, at Niles, is firm as a rock in its behalf.

It would seem impossible that any school board could miss the opportunity to enlist the children in the improvement of school grounds. To change the form of school work for a few hours would work wonders in transforming bare school-grounds into little pleasure parks. Granges will go for this thing grandly. It will be a revival of unselfish interest for coming generations, into which pastors, deacons, and Sunday school superintendents may enter. To make the gateways to God's temples beautiful, is one way to make His name and praise glorious.

Campbell's Notable Day.

It heartens one who loves his country to see the intelligent people of Campbell turn out to celebrate the birthday of George Washington. The unveiling of the monument to William McKinley at San Jose on the very spot where the martyred President made his memorable address, although it attracted thousands, did not seem to diminish the earnest throng of citizens at Campbell. The rows of teams hitched in every available place, gave the good town the live ppearance of an old-fashioned New England training day. Ainsley's cannery was packed almost as closely as a fruit box. Senator Conklin presided with great dignity. His congratulation to the town that they had fought off the threatened whisky invasion, the wholesome prayer of Mr. Lewis, the practical address of Professor McLean, of Stanford, the singing of patriotic hymns, and the flag-draped pictures of Washington, made me feel as if I had attended Henry Ward Beecher's church again and heard one of his patriotic discourses. The social dinner and the hearty after-dinner speeches under the genial leadership of Judge Myrich, of San Francisco, filled a day full of inspiration. There is very munch in our neighbor town to merit the praise of the local paper, which is edited by a venerable Phillips, who sees everything in California couleur de rose. Campbell is a choice community of very high standards. If you cannot make a home in the foothills, Campbell is the very next thing to it. This is just and unsolicited praise. If you think my pencil is steeped in rose water, get them to invite you to the early April meeting of the Santa Clara Valley Association with the Campbell church. Moderator Baldwin, of Palo Alto, is arranging a unique program for it. Each church in the Association is allowed just thirty-seven minutes. Time!!!

Whisky and Tobacco.

A kindly man was hurriedly handing into my carriage some little orange trees for my friend Bell's "Sunset" pocket ranch at Saratoga. A question as to his gladness of a coming Sabbath of rest brought out the fact that he was struggling with grippe and had no home. He must go to a cold room. No wife. No mother. No care. No comfort. I pitied my brother for the end of a busy week and a long ride and a weary day was for me an entrance into light, warmth, comfort, fellowship, home, love. A gentle question brought the sad facts that whisky and tobacco took the money and the force which, with God's blessing, might help an industrious man win all these human comforts. A glimpse of such a homeless lot ought to sweeten a man's appreciation of domestic comfort.

Brother Harrison's powerful missionary addresses yesterday tempted one to feel that the only field of labor was in the north, where our heroic brethren strive to bring in the beauty and the comfort of the kingdom. This day laborer, with his confession, teaches us,

"If you want a field of labor,
You can find it anywhere."

I hope my working friend remembered me in his Saturday night prayer. God help him win home, comfort, love, life here and life evermore. He promised to pray to him who hears prayer.

Seattle's Solicitations.

Brothers Temple, Smith and Scudder, we all want to come a-Maying with you! Brother Morgan has found things in the Book which we want more than Trust Morgan's millions. It is a very tempting table you spread. Our hearts hunger for fellowship, and the time is long enough to learn something. A sleepy old fellow can snatch an after-dinner nap after some of Oregon Clapp's stories, and yet see a mountain or two before supper. I gaffed a salmon the first hour I was in Seattle and hope our Eastern visitors may be as lucky. Be patient, California brethren! Brother Culver will get you all there on time if he has to charter a special train. Meanwhile, dear lay brother, of you draw near the kindly local railroad agent, you will find that the

one-third round-trip fare for you will vary only a few cents, if any, from the half-fare your pastor must pay. For a parson's half-fare is never the half of a cheap fare, but half of the highest, unlimited ticket price. As soon as the S. P. R. R. friends hear from their Northern Pacific allies, the card of information will be sent you. You may judge the temper of the railroad builders of our States by the twenty-five dollar rate from Chicago. If you go by rail put by the wedding fees and gather up the shining little gold pieces. If you plan to go by sea put in your ore.

THE ARCHEOLOGIST IN CRETE.

By William Frederic Bade, PH. D.

That Crete ages ago was the seat of an ancient civilization has been common knowledge among scholars for a long time. Few, however, were prepared for the results of the explorations carried on in that island by Mr. Arthur J. Evans. For some time past the reports of his finds have startled archeologists, and his latest report in no way lessens our interest in the strange old world whose marvels he is bringing to light. The fact that the prophet Amos and the writer of Deuteronomy seem to derive the Philistines from Crete under the name of "Caphtor" lends additional interest to the result of diggings in that island. Mr. Evans selected as a site for his explorations the ancient city of Cnosus (a more correct spelling than Cnossus) on the northern shore of Crete. It is the city that figures most in the history and traditions of the island, and so might naturally be expected to have preserved under its moulds the oldest memorials of its past. Some time ago a number of inscriptions were brought to light that are remarkable for the peculiar characters employed. Nothing like this style of writing has thus far been found elsewhere. It remains to be seen whether the unspeakable Turk can be prevailed upon to permit an exploration of the site of some old Philistine city like Ashdod. The discovery of similar inscriptions there would settle some vexed questions of archeology and ethnology. For the present the inference with regard to Mr. Evans' find is that we have to deal either with an independently developed civilization of high order, or with the remnants of a once wide-spread Mediterranean civilization antedating all our present historical records of that region. It is not unlikely that the latter may prove to be the case. Since geology has established for the human race an antiquity vast in comparison with the few thousand years of the historical period, it seems natural to expect that civilizations more ancient than any yet discovered lie buried from sight and memory under the ruins that mark the earliest homes of mankind. Certain it is that the excavations at Cnosus show the existence of a high civilization, already ancient when Homer sang of Troy and the trusty Cretan archers.

Mr. Evans has uncovered a magnificent palace. Amid the debris that filled its passages were found a large number of clay tablets, including about a hundred documents dealing with palace accounts. A remarkable fact in connection with these accounts is the use of the decimal system and the employment of percentages. The Babylonians, per contra, from the earliest times, used a sexagesimal system. Among the internal arrangements of the palace are some conveniences so thoroughly modern that the conceit of our twentieth century advancement suffers a shock. To quote from a detailed account: "On the west side of the room an opening in the balustrade gives access to a small bath chamber lined with slabs of gypsum below and having a painted frieze of spirals and rosettes above. Among the paintings discovered was that of an aquarium of fish rendered very naturalistically.

Different tones of blue were employed for the fish, the sea water being indicated by azure wreaths and coils of dotted spray on a white ground. * * * * A remarkable feature of the palace is the elaborate drainage system. The well paved floors are underlaid by a net-work of stone channels, in places crossing each other at different levels, and roomy enough for a man to crawl through. Stone shafts lead down to these drains from the upper story." Evidences of a high artistic development of that archaic period were found in the shape of a mosaic of porcelain plaques, representing among other things a city. From this it is possible to derive a pretty accurate notion of how a city looked in pre-Homeric days. There seems to be a consensus of opinion that it strikingly resembles a modern city. There are three-story houses with windows of four panes, which seem to show that the inmates of the houses had some substitute for glass. All students of the past look forward with interest to new disclosures that may result from the decipherment of the tablets.

THE PREVENTION OF CRUELTY AND THE PROMOTION OF KINDNESS BY LAW.

By Philip Coombe.

We have outgrown much that was cruel in past ages. We do not burn men today whose opinions differ from ours, nor do we grill those who sympathize with our antagonists in belief, and if we try to roast them without fire we are liable to get hurt ourselves. We are far past that age in which men were persecuted and punished for manifesting kindness to others.

Nevertheless it is true that in this twentieth century it is considered so necessary to teach men to cultivate kindness that a bill has been introduced into both branches of the Legislature at Sacramento to prohibit cruelty by law. The bill is entitled "An act for the more effectual prevention of cruelty to animals." There are many reasons why this bill should become a law, and in securing its passage that Senator Belshaw and Representative McMartin of San Francisco should receive the support of every good citizen in the State.

Horses are worked seven days in the week, driven off their feet so that they hitch in traveling, are galloped down hill, and when out of breath whipped up hill. Two-horse teams are made to pull four-horse loads, and are sometimes beaten with an iron chain or a shovel or anything that is handiest. They are made balky by men who know no more about the art of driving horses than they do about steering an air-ship. They are kicked in the body and smitten about the head for faults which are entirely due to the ignorance and incompetence of their drivers.

The abuse of horses on the racetrack is a common occurrence in the racing season. But the latest form of racetrack cruelty relates to the ill-treatment of hares and dogs in coursing. In this degrading "sport" rubber bands are placed around a hare's neck to choke off his wind. Some of the hares, it is said, have their eyes knocked out to favor the dogs of a certain kennel which have been trained to run on that side of the hare on which the sight of the eye has been destroyed. This,

it is said, is done to favor such dogs in racing which cannot stand a long course, but are very speedy for a short distance, and to give the managers and the judges a sure thing in betting for themselves. Some of the dogs have been cruelly treated by men who wrap small elastic bands tightly around the fore paws of a dog they do not wish to win a race. These bands stop the circulation of the blood, keep the hound from getting his proper speed, and sometimes paralyze his limbs, so that these gamblers who have control may rob those gamblers who are not on the inside and who may be enticed to risk their money. It is not any cause for wonder that men who practice such cruelties or connive at them to cheat the unwary should brutally beat the reporter who exposed their methods, and threaten to kill him, because men who are allowed to carry on such a degenerating business are thereby trained in brutality and fitted for every form of inhumanity to men. It will be an act of kindness to them to prevent them by law from debasing themselves below the brutes. It is this class of men and their associates who make arrangements for brutal contests between men, and who are disappointed when the fight is not as bloody as expected.

Horses and dogs are our friends, and when properly treated they give to us the best that is in them.

Nothing that man can invent in horseless-carriages will ever give to us so much pleasure as driving a span of spirited horses that are only just under our control and are always ready to go. There is no other physical enjoyment that can equal a secure seat on a well bred and high strung animal that knows how to buck and how to travel, whose respect for its master keeps its back as level as nature made it and its gait as steady as desirable. It is worth something to see a twenty-four-horse team start to haul a huge redwood log to the mill at one word of command, and the driver who sends them altogether to their task is worth looking at.

Every one is familiar with the faithfulness of dogs and with hundreds of instances in which they have saved the lives of human beings. If we can do anything to put a stop to the cruel treatment they are receiving surely we shall not fail to give it. Help to the men who are trying to get this bill passed, political and moral support and spiritual help from on High by prayer and supplication to God.

An energetic effort is also being put forth by the Audobon societies to prevent the warfare upon the birds for millinery purposes, and, if possible, to curtail the demand for the feathers and other plumage of birds which are to be very conspicuous in the fashions for the coming season.

The prevention of cruelty and the promotion of kindness to animals and birds is necessary for the sake of the animals and birds. Much more is it demanded for our own sake. It is a disgrace to any people to allow any form of cruelty to go on when they have the power to prevent it.

Not only so, but cruel practices in a community exercise a degenerating influence wherever they are allowed. Cruelty to animals produces and fosters cruelty to men.

There are sufficient members of churches in this land to set the pace for all others in the cultivation of kindness, if we will only use what influence we have.

Children are to be taught kindness in the home. The Bible says: "Let them learn first to shew piety at home or to their own family, and to requite their parents; for that is good and acceptable to God." I Tim. v: 4.

"Shew piety," in the Greek in this exhortation is Eusebeo, and is translated in the margin kindness.

Kindness is synonymous with piety, with the Christian religion, with Godliness and holiness (I Tim. iii:16, I Tim. ii: 2; iv: 7-8; Acts iii: 12) all of which terms come to us from the Greek word, which is thus translated kindness.

In almost every home are those who have to do more than their share of the work, and assume more of the responsibility than should be allowed by the other members of the household.

There is opportunity for the cultivation of kindness in the care of the children, in devising means to interest them in their homes, in their studies, in their own moral and spiritual wellbeing. It is cruelty to children to expose them to the evil influences of the street and then to administer physical punishment for the contraction of bad habits. Many of the gamblers and the criminals in our State institutions became such by neglect, and by the lack of kind and generous care when they were of of tender age.

The neglect to promote kindness in the home, the neglect of the home itself for the club and other organizations; the use of the home simply for eating and drinking and sleeping is the cause of much that is deplorable in modern life. Kindness in the home may make it so attractive, so beautiful, that it may be to all that belong to it an oasis in the desert of our modern city life, and in the country a palace more desirable than any other on earth.

There is a call for kindness in the business world toward the men with whom we deal, and to the clerks who stand behind the counter, to the conductors and gripmen on the cars, to the men who come to our doors for orders, to the peddlers and agents who are trying to make a living, and kindness to servants and to mistresses, to employers and employes.

The hard-hearted and cruel need the enactment of laws which shall protect them against themselves, and kindness, even if they remain obdurate and perverse.

This is one of the things that will call forth the best energies of our being, for there is nothing more difficult than the exercise of kindness to the cruel, of generosity to the selfish, of cordiality to the cold, of philanthropy to the miserly.

There is unkindness in the way men and women carry themselves, unkindness of bearing, of indifference. Men and women cut other men and women, and just as cruelly as if they had used swords or knives. Often times has a word or a gesture sent dismay and discouragement into a heart and driven a human being to despair and to defeat, when a word of hope or a gesture of courage would have given life and strength and virtue and victory.

A nobleman is represented in a novel walking over his estates carrying acorns in his pockets. When he comes to a spot which seems bare he plants one of them so that the dreary place may be brightened. Into human hearts that are heavily burdened we may cast little seeds of kindness which shall give to men and women and children what in England are called with honor "hearts of oak." I think it was George Macdonald who said: "If I have succeeded in putting a rosy sunset into any man's or woman's life I shall feel that I have worked with God."

THE AFTER-MEETING.

Rev. R. B. Taylor.

I have often had opportunity to watch fishermen who put out their great nets to catch fish. After they have conveyed their nets in small boats to the fishing ground, and have adjusted and fastened them, they wait a reasonable time, noting the indications meanwhile, then with care and energy they draw in their nets and secure the fish. Christ says to his followers, "I will make you fishers of men." How often do we roll the words like a sweet morsel under our tongue: "He that winneth souls is wise," then add: "They that are wise shall shine as the firmament, and as the stars forever and ever!" Still, is it not true that with all our zeal and orthodox intentions we fail to win the souls we long to reach because we omit a most important part of our work? We put out the nets but fail to draw them in, With great care and labor we build houses of worship—provide the best singing possible—elaborate the most helpful gospel sermons and give the invitation far and wide to attend our services. Then when the work of the day is done, the songs sung, the prayers offered, the sermons preached and appeals made, we pronounce the benediction and send the people home without drawing in the net. It seems to me that some method should be employed to bring men to immediate decision, and give them a fair opportunity to confess their acceptance of Christ.

A few months ago I attended service in a prominent city church on Sunday evening. The spiritual and evangelical pastor preached a most helpful gospel sermon, and his appeal to the unconverted was tender and earnest. I was grieved and somewhat dismayed that he should dismiss that large audience without any attempt to crystalize the good resolves and aspirations aroused by the service. It did seem to me the Spirit was so striving with men that some would have started to the "Father's house" if the opportunity had been given.

What was true in that instance is repeated many times each Sabbath throughout our land. Of course we must not limit God. He can save a soul when alone in the quiet of the midnight hour. Still the question persists. Have we as pastors and churches done our whole duty if we have failed to help men to decision and confession? It is unquestionable that the Spirit works through means, and the most favorable time for decision is when a company of worshippers are together, and their hearts are all fused by the Spirit in the presentation of saving truth. To go out of that atmosphere without deciding is to lessen the probability of a favorable choice. Moreover, we are prone to forget that to be saved requires two conditions, faith and confession. (Rom. x:9-10.) It is our duty to seek to draw sinners to repentance and faith, is it not equally our duty to give opportunity for confession? Many decisions have been abortive simply because the duty of open confession was evaded.

I know there are objections urged against an after meeting or a test in the regular service, but I have yet to hear a single objection that is valid.

Fear oftentimes prevents our asking for decisions. We have not the courage to put the test for fear none will respond, and we shall be covered with confusion. "Nothing ventured, nothing gained," is a maxim that applies here as elsewhere.

Sometimes the expectation is not indulged that a given sermon will win results, hence no plans are laid to bring out results. "According to your faith so shall it be."

Lack of knowledge in dealing with men at close range may account for some failures to give opportunity for open decision. It is much easier to bait the hooks and cast out the lines than it is to draw in the fish. The last requires more skill, and it is not without danger at times. Still the greatest joy comes from drawing in the lines, and the joy of harvest surpasses that of seed sowing.

Aside from the fact that more men are won to Christ when there is an effort made each week to bring men to decision, there is a good effect on the church membership and the pastor. Nothing will so warm up indifferent Christians as to be in meetings where souls are seeking and finding Christ. Then the pastor should seek to enlist as workers all his young people and others. I do not see how it is possible to enlist the rank and file of the church in soul-winning unless the pastor leads them and gives them opportunity. Instead of waiting for some special meetings, let the opportunity be given each week.

Then I know from experience that if the pastor is preaching for results, and is expecting results, it has a salutary influence on him. Nothing cheers the pastor's heart so much as conversions. Nothing keeps him true to the simple gospel of Christ like preaching with the view of winning souls each time he preaches. Spurgeon never preached a sermon but he expected results from it. Some of the graduates of his college had gone forth, returned to tell the story of their successes and failures. One of the most brilliant young men mournfully told of his failure to win souls. When he had ended his story, Mr. Spurgeon turned to him and said: "But you did not expect any result, did you?" "No," answered the young man. "And that is precisely the reason why you have found no results," was the reply.

It is impossible for any true preacher to be discouraged where souls are being born into the kingdom, hence the value of the after-meeting to the pastor is incalculable. People will criticise and say it is not according to the custom of our church to do so, or they will deprecate "new methods," and will protest against "excitement." They will say it is for us to sow the seed, and let the Lord take care of the harvest. That sounds pious and Scriptural, but I think the Master said, "Lift up our eyes and look on the fields, that they are white already to the harvest." He told His deciples to pray that "laborers might be thrust out into the harvest." It is not all seed-sowing. If we fail to put in the sickle when the harvest is ready, we are more guilty than if we refrain from sowing.

There are practical difficulties in having a good after-service. One is the inertia and indifference of the church members. When there are a few earnest Christians who can be relied upon to lead in prayer and speak, the meeting will be interesting.

It took four years in one church in California to have successful after-meetings, and then they became a constant joy and were blessed in bringing sinners to Christ. It was patience, faith and perseverance, together with a rising tide of spirituality, that made them profitable. I have seen a dozen young people rise for prayer at such a meeting. It was a regular evening service and there was no "excitement," and nearly all joined the church and became active members. One evening, when for some reason the after-meeting was omitted, a man of 35 years of age, went home under conviction. He

was ill at ease and could not retire to rest. He came up the street to the parsonage to see if the pastor was still up, but finding the lights out, he returned to his room sad and distressed.

Had there been an after-meeting he would have stayed, and his peace with God would probably have been made sooner. Recently two young ladies attended an evening service, one of them a Catholic. I learned afterwards, that they were impressed with the truth, and if the opportunity were given, had planned to stand and confess their desire to become Christians. The after-meeting was omitted on that evening, and when the facts came to the pastor's mind he resolved to be more faithful thenceforth in drawing the net. The methods of an after-meeting? Do not keep the people too late. Fifteen minutes is usually long enough. Have a hymn sung as the people are passing out, who do not care to remain. Follow with a few pointed remarks, directing the thoughts according to the theme of the evening, or as the pulse of the people would seem to indicate. Have a few voluntary prayers, a few crisp, bright testimonies, then draw the lines. Ask those who wish to accept Christ to indicate it by lifting the hand or by rising. Dismiss the meeting, and deal personally with the inquirers, leading them to immediate decision and confession. Avoid any stereotyped plan and act according to the emergency. Do not let formalism (the worst "ism" in church work) come in to destroy the life of the service, and if there seems to be no interest in the main service, it might be well to omit the after-meeting altogether.

Get the Christians to watch for any who are interested, and give such a personal invitation to stay with them to the after-meeting. Much wisdom is needed, but God promises wisdom in answer to prayer and faith. "He that winneth souls is wise." God blesses such meetings, and that is a sufficient reason for having them.

San Diego, Cal.

"EXPLORATIONS IN BIBLE LANDS."

By Rev. A. T. Clay, Ph.D.

Assistant Curator of Babylonian Antiquities, University of Pennsylvania.

The first complete account of the executions at Nippur is offered to Biblical students as well as those of general history in a volume entitled "Explorations in Bible Lands During the Nineteenth Century," by Professor Hilprecht of the University of Pennsylvania. In the preparation of his large volume he has had the co-operation of four well known distinguished German scholars, Professor Hommel of the University of Munich has written the section on "Arabia;" Dr. Benzinger of Berlin, on "Palestine;" Professor Steindorff of Leipzig, on "Egypt;" and Professor Jensen of Marburg, on "The Hittites."

The volume, the price of which is three dollars secured through the Babylonian Section of the University of Pennsylvania, contains four specially prepared maps, nearly 200 illustrations and about 900 pages, nearly 300 of which are devoted to the history and epoch making discoveries of the recent excavations at Nippur. This forms one of the special features of the work.

Among the most important results achieved on the last campaign, as referred to by Professor Hilprecht, besides the hundreds of important discoveries of antiquities, can be said to be the determination of the character of the Babylonian temple and its storied-tower, or ziggurrat. His understanding of the tower of the Temple of Bel, is especially interesting to Biblical students as it offers the first reasonable interpretation of the passage in Genesis concerning the erection of the Tower of Babel. The expression "whose top may be in the heavens" is found to have been commonly used on building inscriptions concerning these towers. The professor has shown that most of the names of the Babylonian temples express a cosmic idea. Anu was god of the upper or heavenly ocean or "the waters which were above the firmament." Ea's region was the under world, the terrestrial ocean, or "the waters which were below the firmament." Bel's sphere of influence embraced the world and was not only between that of Anu and Ea but extended into them. Professor Hilprecht now shows that the ziggurrat of Bel, Dur-anki, "the link of heaven and earth," as it is called, is the local representation of the great mythological mountain of the world, the summit of which reaches into the heavens, and the foundation of which is laid in the subterranean ocean.

Contrary to the view that these storied-towers had been introduced by Ur-Gur, 2,700 B. C., the Professor has shown that they had their origin prior to the fourth millennium B. C., in the early Sumerian period. Four feet behind Ur-Gur's facing wall of the Nippur tower were found the facing bricks of another. These were characteristic of the period of Naram-Sin, 3,750 B. C. Ten feet within the latter was found the smooth and plastered surface of a ziggurrat of the early Sumerian days, recognized by the peculiar crude bricks of that period.

The walls of the temple area were partly excavated. While the ziggurrat was the most prominent feature of the temple complex it has been determined that it was not the temple proper. This stood alongside of the tower,, and was the "place where sacrifices were offered and the most valuable votive offerings of the greatest Babylonian monarchs deposited." The complete excavation of this important part of the temple had to be postponed because of he immense dump heaps raised upon its mound.

Adjoining the inner court the professor determined that a somewhat smaller, or outer court existed, in which had been found by Dr. Peters in a former year of the excavations, the shrine of Bur-Sin, 2,400 B. C. From a recently discovered tablet the professor learned that besides Bel, at least twenty-four different other deities had their own "houses" in the sacred precincts of Nippur. These the author thinks should be sought for in the outer court of the sanctuary.

The character of the temple and its tower was quite different prior to the Semitic occupation of the country, in other words before about 4,000 B. C. In the lower strata around the early ziggurrat were seen masses of fragments of pottery intermingled with ashes, the remains of bones and wood consumed by fire. Professor Hilprecht's investigations led him to the conclusion that the early inhabitants of Nippur cremated their dead and buried the remains after the incineration, which in many cases was not entirely complete, in jars or funeral vases about the ziggurrat. Dr. Haynes during the third campaign unearthed what was then called an altar. This, Professor Hilprecht now suggests, was "one of the crematories on which the bodies of the dead were reduced to ashes. These ash graves being within the sacred enclosure and around the base of the ziggurrat, the same having been found by Koldewey at El-Hibba, led Professor Hilprecht to connect them with the ziggurrat itself; and he shows that, like the step pyramids

of Medum and Saqqara in Egypt, these towers must have been regarded originally as tombs; that the temple of Bel was a "place of residence for the gods, as a place of worship for the man, and as a place of rest for the dead," a conception expressed by churches of today which contain tombs within their confines, or are surrounded by graveyards.

The locating and partial excavating of the famous temple library and priest school of Nippur, which has been pronounced "one of the most far-reaching Assyriological discoveries of the whole last century" is fully treated in Professor Hilprecht's volume. He tells us that the mound covering the library rises on an average of twenty-five feet above the plain, and covers an area of about thirteen acres. Only about the twelfth part of the library has thus far been excavated, out of which over twenty thousand cuneiform tablets and fragments, mostly belonging to the third millennium B. C., prior to the birth of Abraham, were taken.

The contents of the library as far as examined proved to be quite varied. There are mathematical, astronomical, medical, historical, linguistical and religious inscriptions. The tablets recovered clearly indicated that at least two periods are to be distinguished in the history of the temble library. On the one hand the great mass of unbaked literary tablets belong to the third millennium before Christ. Besides these were found in a later stratum a goodly number belonging to the Cassite and the Neo-Babylonian periods. At first it was thought that the library after it had been destroyed had never been restored, but in view of the fact that in Ashurbanapal's library, which belongs to the seventh century B. C., were found inscriptions which are copies of originals coming from the library of Nippur, and also because of the literary records discovered which belong to the sixth century B. C., it must be assured that at least part of the ruins of the earlier library had been cleared, and its contents re-copied for the later, or else part of it had been occupied continuously or from time to time restored. The fact that the greater portion of the library had been allowed to lie in ruins for a considerable length of time points to a great national calamity from which the entire country suffered for years.

The great library of the temple of Bel was not only a repository for all kinds of learning, but it included the school or college of Nippur as well as being a storehouse for valuable literary records. In a number of rooms of the educational quarter were found hundreds of "school-books" and students' exercises. Rudely fashioned tablets inscribed in a "naive and clumsy manner with old Babylonian characters" indicated that they were the first attempts at writing by unskilled hands. "There are also grammatical exercises, exhibiting how the student was instructed in analyzing Sumerian verbal forms, in joining the personal pronouns to different substantives, etc., etc." Special attention in the College of Nippur was paid to counting and calculating as determined from the multiplication tables discovered; also to drawing and sculpturing.

The excavations at Nippur revealed not only the oldest sanctuary, library and school that are known up to the present time, but also the most ancient Archaeological Museum. In an upper stratum of the library mound the first museum known in history was unearthed. The collection was preserved in an earthen jar and consisted of nineteen very choice specimens of antiquities. An archaeologist of the present day after handling many thousands of objects from the ruin hills of Babylonia is naturally able to judge concerning the real merits of antiquities discovered. This little museum illustrates the fact, that the collector, who lived about the time of Belshazzar in the sixth century B. C., had the same high regard for that which would be considered especially valuable by a modern archaeologist. Whether the specimens were excavated or purchased we know not, but the collector has handed down to his illustrious colleague in the sam escience the following very choice antiquities.

The earliest inscription in the collection, though somewhat fragmentary, contains the titles of Sargon I., 3,800 B. C., most of which were hitherto unknown. A black stone votive tablet belonging to Ur-Gur, 2,700 B. C., is the next in chronological order, which informs us that the king built the wall of Nippur. The section of the wall excavated revealed bricks with this king's name and titles. Then follows a terra-cotta brick stamp of Bur-Sin, the first found of this Babylonian ruler; an excellently preserved tablet stating that the great hall of the temple was called Emakh, and also, to Professor Hilprecht's surprise, that there were twenty-four shrines of other gods within the precincts of the temple besides Bel and his consort Beltis. Tablets dated in the reigns of Marduk-nadin-akhi a contemporary of Tiglath-pileser I., and Adad-apaliddina 1,060 B. C., the first thus far known; two tablets of great chronological importance inscribed by Ashur-etil-ilani 625 B. C., and Sin-shar-ishkun; an astronomical tablet giving observations concerning Virgo and Scorpion, and a large fragmentary plan of the city of Nippur, which will prove of great value in the reconstruction of the ancient cities. These are among the most important specimens of the collection.

This little archaeological museum has now lost its identity as it has been consolidated with its modern sister institution the Archaeological Museum of the University of Pennsylvania.

Professor Hilprecht in his volume gives a complete account of the important discoveries made during the four campaigns of the excavations. Concerning the close of the last he says:

"On May 11, 1900, the most successful campaign thus far conducted at Nuffar terminated. Excavations having been suspended, the meftul was sealed, Arab guards were appointed, shaikhs and workmen rewarded, and the antiquities transported to six large boats moored in the swamps. Accompanied by the workmen from Hilla, their wives and children, and blessed by thronging crowds of 'Afej, who had assembled to bid us farewell, eagerly inquiring as to the time of our next return, we departed with a strange feeling of sadness and pleasure from the crumbling walls of Dur-anki, "the link of heaven and earth," which Ninih's doleful birds, croaking and dashing about, still seem to guard against every profane intruder."

At the present time Professor Hilprecht is in Constantinople making arrangements for the fifth expedition which is expected to begin operations in September.

The Rev. C. D. Crane has declined the call from the Park church, Los Angeles. Mr. Crane came recently from Maine. Since his arrival in Southern California he has favored The Pacific with two interesting contributed articles and we shall have more from his pen.

The Sunday-School.

BY REV. W. H. SQUDDER.

Lesson 10. **March 8, 1903.**

Paul at Ephesus. Acts xix:13-20.

The lesson in outline: Three months' preaching in the synagogue at Ephesus developed opposition from the Jews, and Paul selected a lecture-room of a man named Tyrannus for his work, and in two years so many had heard the message that practically all the inhabitants of Asia Minor had received an idea of the gospel. Special miraculous power was also given to Paul, in consequence of which some Jews who made their living by practicing sorceries undertook to cast out an evil spirit, using Christ's name as the means. Their failure led to personal violence, to an exposure of the frauds, and to the conversion of many.

1. Paul teaches the nature of the Kingdom of God. v. 8. The erroneous idea prevalent among the Jews made it necessary to explain just what the Kingdom of God meant, and was a foundation for showing the kind of Messiah that should be expected, and that Jesus was that Messiah. It is remarkable that the same theme should have been the subject of our greatest scholars in the past twenty years. The spiritual nature of the Kingdom, the laws which govern it, the conditions of entering it, the means of extending it, and its final prevalence in the world are by no means well or widely known among Christians, and they would be a good study for some of the older classes.

2. The process of unbelief. There was no opposition of Paul's presentation of the truth for three months, either from the ruler of the synagogue or from those who worshipped there. Then a different spirit manifested itself. The process of unbelief follows very closely that which is seen in this instance. First an apparent willingness to listen, then an indifference to the truth, following this an unwillingness to hear, and a determination not to be persuaded. This is here called hardening themselves. The next step is an open departure from the truth, becoming disobedient or confessed unbelievers, and finally a public opposition to it. It is noteworthy that this final stage resolves itself into more than a contesting of a scheme of truth; the word "Way" should be printed with a capital letter, and refers to Jesus, who called Himself the Way, so that these men began to revile the Savior and speak evil of Him. And this is almost inevitable from the fact that the gospel is not a scheme which originated in a man's brain and was propounded to the world, but was worked out in the life of a person, and is inseparable from Him. So our Lord always speaks of unbelief as against Himself, or opposition as directed against Himself, and says nothing of men differing from His theology or His creed. And judgment will be meted out because the unbelief is against a Person, no less a Person than God manifest in the flesh.

3. Peculiar miraculous gifts. V. 12. At various times in his ministry Paul was endowed with power to work miracles (Acts xiii:11, xiv:3, etc.), but these healings and dispossession of evil spirits by handkerchiefs or aprons brought from him were very unusual, both because of the means used, and the distances at which the cures were accomplished. There may have been reason for these special miraculous gifts because of the peculiar conditions at Ephesus, which was famous for the charms and amulets engraved with the mystic words found on the image of Diana. These could be purchased for a trifle, and were worn about the body to ward off disease or to effect a cure. The actual cures and dispossession of evil spirits must have forcibly pointed to the genuineness of the gospel, whose power to heal the soul was thus visibly sustained. The point to be observed is the lack of any virtue on the part of the aprons or handkerchiefs to bring about the results recorded, but they were all produced from contact with the apostle, who naturally ascribed the power to the Holy Spirit. There is therefore no hint of any relic power, such as has often been supposed to exist in images, or crosses, or sacred stones, or the relics of dead saints. The gift was due to divine power, communicated to the apostle, and distributed in a manner occurring neither before nor after this time.

4. Progress through opposition. V. xiii:20. Wherever there is an exhibition of power to accomplish good, men will be found who would pervert it to their own selfish ends. Simon Magus offered money to have the miraculous power of Peter and John (Acts viii:19). These "strolling Jews" went further, and ventured into the "Holy place" of divine power by pronouncing the name of Jesus over some who were possessed of evil spirits, because they heard Paul use that name in his work. The result was like that when Nadal and Abihu appeared with strange fire at the altar (Lev. x:1-3). This defeat of the pretenders taught the Ephesians a number of lessons.

(1) That only those can use the powers of Christianity who are themselves servants of Christ. These men knew nothing of the power of God, they were ignorant of the truth, they were unaware that it was possible to be so in touch with God that He could use them as instruments for His glory.

(2) That evil works harm to those who use it for selfish purposes. The man with the evil spirit did personal violence to these exorcists (V. 16); they had met a larger devil than they themselves possessed, and he exerted his power to defeat them. And although it is not always so apparent evil always works the downfall and destruction of those who tamper with it.

(3) The victorious power of the gospel was seen in this event. Paul's earnest and unselfish honesty and his reference to the gospel as the power of God stood out in bold relief. Imitations of Christianity may be abundant, but in the end they are doomed to failure. Jesus pierced the vail of outward morality worn by the Pharisees who declared themselves righteous, and told them that without heart righteousness they could not enter the kingdom. The gospel will utilize any power that offers itself as an instrument of righteousness, but it resists and must eventually overthrow that power which antagonizes it.

(4) Evil itself bears testimony to good. This man with the evil spirit uttered the same sentiment that the demon-possessed did to our Lord. The expression (V. 15) is unusual "Jesus I know" and "Paul I know," the verbs in the Greek are different, and "are apparently used as separating Jesus and Paul, so that they do not stand in the same category, the One being God in heaven, the other man on earth" (Alford). Thus the evil spirits bore witness to the power of Christ, and acknowledged Paul as the instrument of it. So Herod testifies of John the Baptist and Festus of Paul. Every fraud in the world witnesses to honesty, every falsehood to truth, every vice to virtue.

(5) The progress of Christianity became marked from this event. It wrenched the masks from many consciences. It seems that some converts still clung to

their old habits, and secretly practiced arts which were incompatible with their new calling. They may have done this in ignorance, but here was a flash light that brought a revelation of the sinfulness of such doings. They had conscience enough and grace enough to openly confess and destroy that which hindered their Christian growth. It caused men to fear lest they also should become victims of delusion and sin (V. 17). Once let the sinner fear the real consequences of his sin, and repentance is not far away. The Psalmist was right, "The fear of the Lord is the beginning of wisdom." It magnified the name of the Lord Jesus. Not the name of Paul, for he, like John the Baptist, was always thinking of the increase of the Master, though he himself must decrease. What joy to the hardworking apostle that the name of his Lord was prevailing! It was the beginning of a great revival (V. 20). God honored His faithful servants, for we must include the twelve who received the Spirit (V. 1-6) and Aquilla and Priscilla. They scattered the seed, not knowing where it would fall, but God gave great increase, because it was His word. He that faithfully presents the pure word of God will find that God is equally faithful in fullfilling His promise of Isa. lv:10-11.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Lessons from the Sermon on the Mount.

It would be expected that He, who was the "Lord our Righteousness,' and who addressed the Infinite as "Righteous Father," would have much to say about righteousness, and also that One who spoke the Beatitudes, with their message to their inner life, would have much to say about heart righteousness, nor are we disappointed. The whole Sermon on the Mount is a discourse upon the theme The blessed are those who are humble in heart, are sad at heart, have hungering hearts, are tender of heart, are clean of heart, have calm and tranquil hearts, and therefore are right in the sight of God and men. This inner excellence results in good lives and right examples for others, so that the blessed are the "salt of the earth" and "lights in the world" all because of heart righteousness.

* * * *

In laying such stress upon inner righteousness, upon the temper, the disposition, the frame of mind of our Lord by no means intended to set aside the teachings of the Law and the Prophets any more than Paul meant to abolish obedience when he taught the inner truth of faith. He expressly states that he came not to destroy but to fulfill. He came to restore to the Law and to disclose in the teachings of the prophets their meaning and spirit, to give these savor and to feed their light. Wherein their saving efficiency and illuming power had declined or become effete he would reinvigorate them and give them their true elements of power. He seemed very anxious not to be misunderstood in this regard. He even went to the length of saying that the heavens and the earth were on no more enduring foundations than the spirit of this ancient law. Not the most infinitesimal demand of heart righteousness was to be set aside. The very least of the commandments was not to be broken under hazard of loss of rank in the kingdom of heaven.

* * * *

So far was he from teaching that the law was set aside that he required of the disciples a truer and better conformity than that of the leaders and public expounders of it—the Scribes and Pharisees. The righteousness of the blessed must be of a higher order than that of these. The word translated, "exceed," means over and above, and expresses not degree only, but rank. Christian righteousness is of a different kind than that exemplified by the representative Jews of Christ's time. It is a righteousness of heart; not of ritual; of spirit, not of the letter; of disposition and character, not of appearance and mere legal conformity. It is obedience, but obedience that works by love. It is faith righteousness distinguished from works righteousness, having in it an element of lowly dependence upon divine power and cordial trust in a righteousness not our own. It is by grace through faith and therefore in its highest elements not our own but a gift of God. It is of supremest importance that we remember that this standard of righteousness comes to us from the Mount of Beatitudes. For it is in its deepest quality a pattern of the mount. As Christ taught it in an atmosphere of prayer, so we are to secure it and nurture it in prayer and worship, for whatsoever loveth and therefore is truly righteous is "born of God."

Having shown that heart righteousness is a spirit and a frame of mind, the Master then goes on to show how that spirit shows itself in conduct or in other words, by a number of specific applications, He translates it into life. And in doing so He begins with its reference to life in its intrinsic valuableness. The ancients expressed their view of the worth of life by making murder or the premeditated taking of it a crime and attached a penalty thereto. Christ's view of a righteous regard for life, or the image of God took higher ground. It was a thing, too, so sacred that he that "hateth his brother" is a murderer. The sin against the sanctity of life consists not in the deed merely but in the temper that prompts the deed. How many less murders we would have if the rising anger were nipped in the bud. If the heart were induced to hold its peace when provoked. Murder is always first a thing of offended temper and hate. The blow, the thrust, the shot is always an after thing. Heart righteousness protects life.

* * * *

Heart righteousness carries with it the germ of a pure life. Chastity is a cardinal Christian grace. The redeemed are never said to be clad in scarlet, but in white, and the Master seems not even to be content with the white robe for heart righteousness involves inward purity. Jesus says that the impure look is unrighteous.

"Call no man weak who can a grievance brook
And hold his peace against a redhot word,
Nor him a coward who averts a look
For fear some sleeping demon may be stirred."

The devout mystics of all time have made the purgative or the cleansed life the condition of the illuminative life, and so of the vision of God laying great stress upon the text, "the pure in heart shall see God." And Paul in Romans vii:7 makes the inward mind, or as he elsewhere terms it, the carnal mind, responsible for the carnal life. The Josephs and Daniels of history, the Sir Percivals and Galahads, and that great company of pure women that have adorned and inspired the race from the earliest times. "As chaste as unsunned snow."

"Wearing the white flower of a blameless life"—have been those who have set safguards at the

citadel of thought and felt the force of the truth of heart righteousness.

* * * *

Heart righteousness stands sentinel at the gate of a truthful life. It needs no buttressing of oaths nor parade of asseverations. But I say unto you swear not at all. Let your communications be yea, yea and nay, nay, for whatsoever is more than these cometh of evil."

* * * *

The Jews held no oath to be valid unless it had in it the name of God. But Christ transcended even this by teaching that the Spirt of Truth would make even an oath unnecessary. Oaths are concessions to the human weakness and grow out of the confessed sinfulness of men. If the heart is right before God the current judgment upon an honest man that "his word is as good as his bond" is not a proverb merely, but the expression of a reality.

* * * *

Heart righteousness will not be revengeful. "An eye for an eye and a tooth for a tooth" was characteristic of the code of pagan peoples. It was permitted in the Hebrew legislation because of "the hardness of their hearts." Christ not only taught that "two wrongs could not make a right," but that love in its true spirit was unresisting. This did not mean that defensive and protective measures were not often needed in a relative world, but it was a strong setting of the truth verified in all experience that a "soft answer turneth away wrath."

* * * *

The teaching climaxes with that wonderful phrase, "Love your enemies," which is not only the hardest demand of heart righteousness, but marks the perfection of it. It requires as much more than all other standards as the heaven is higher than the earth, as God's way is higher than man's. It marks the perfectly good life, and was exemplified by Christ when he cried "Father forgive them."

FELLOWSHIP MEETING AT BETHANY.

It was a notable meeting that was held in the Bethany Congregational church, Dr. Pond, pastor, on Monday evening. The auditorium was crowded with a truly representative gathering, including ministers of nearly all our sister denominations. There was a spirit of good fellowship and the speakers interpreted the career and work of Dr. Pond, whose church is celebrating his thirtieth anniversary as pastor and fiftieth as pioneer in California Congregationalism. Gardner Perry Pond, M.D., made an address of welcome, and introduced Rev. William Rader as chairman of the meeting. Caxton Pond Rhodes, grandson of Dr. Pond, a small boy, rendered "The Holy City." Rev. I. C. Meserve of Plymouth offered the prayer. Then came several remarkable addresses, remarkable for their historical facts and the light they threw on Dr. Pond.

Dr. Willey spoke on "Then, 1853," and Dr. Warren on "Since Then." Certainly these addresses told the dramatic story of Congregationalism in California in a way not soon to be forgotten. Mr. James M. Haven was not able to be present on account of illness, and "Our Pastor as a Pioneer" was not described. Dr. Mooar told of Dr. Pond's relation to the Pacific Theological Seminary, of the thousands of dollars he raised to establish it, and showed the precious little book with the names of subscribers, with amounts ranging from 25 cents to $50,000.

The presiding officer introduced the Rev. Jee Gam by giving a pleasant memory of Pond Mooar, Jee Gam's son, and then presented the faithful co-worker of Dr. Pond as "the most distinguished Christian Chinese in the United States," a sentiment which was greeted with hearty applause. Jee Gam spoke on "Our Pastor and Chinese Missions." Rev. J. K. Harrison was not present on account of illness.

The exercises were interspersed with music. Dr. Pond spoke feelingly at the close, after which refreshments were served. It was a fitting close to the most remarkable series of services ever held in Bethany church.

Woman's Board of Missions for the Pacific

Quarterly Meeting.

The March meeting of the Woman's Board of Missions for the Pacific will be held Wednesday, March 4th, in the Third Congregational Church (Rev. William Rader), San Francisco; the church is on Fifteenth street; take either Mission or Valencia street cars; sessions at 11 a. m. and 1:15 p. m. Lunch will be served as usual. The meeting promises to be one of unusual interest, and we very much hope the attendance will be larger than at the last quarterly meeting. Rev. A. Fuller, D.D., President of Aintab College, Aintab, Turkey, will favor us with an address, and we are in correspondence with some returning missionaries whose presence we hope to secure. Come and bring your friends with you. The noon hour is an admirable time to meet old friends and to make new ones. The rooms at the Third Church are large enough, and the hospitality of the ladies generous enough for us all. Come, too, in a spirit of enthusiasm and a spirit of prayer, that our meeting together may bring new courage and zeal to our hearts, and greater success in the lands beyond the seas, whether our sisters have taken the glorious gospel of our blessed Lord. Mrs. A. P. Peck.

The Oregon Letter.

By George H. Himes.

It was the privilege of your correspondent to worship with the Salem Central Church at the morning service today. Rev. P. S. Knight began laboring there occasionally last fall, but since January 1st has been regularly serving the people. Now he has been commissioned by the Home Missionary Society, and although the sum appropriated is not more than one-half that which has been expended upon this field hitherto, he has determined to make house to house visitations, and push the work as vigorously as possible. There is a large area in the vicinity of this church that is not served by an English-speaking minister, and by taking in a tract of partially settled country to the eastward there are several hundred people that it would seem reasonable to suppose could, by persistent effort, in time be induced to unite their forces in support of the gospel at this point. While a large part of the adjacent territory is only partially settled, yet improvements are going on constantly, and it will not be long before it is as thickly settled as any other part of this city. The people for the most part are in relatively straightened circumstances and of a class who do not earn very large wages, large numbers

of them being employed in factories and at other vocations not particularly renumerative. On this account the field cannot be depended upon for much financial strength. Yet it is certainly a most important one, and one that in the long run is certain to yield good results, providing, by faithful and persistent effort, the people are made aware of the importance of Christian living and can be persuaded to unite in doing what they can to assist in promoting Christian effort.

According to the census of 1900 Salem has a population of only a little over 4,000. This is accounted by the fact that the city limits were the same for more than twenty years previous. At the present session of the Legislature, however, a bill has been passed, and will be the law ninety days after the Legislature adjourns, enlarging the city boundaries so that the city will have from 11,000 to 12,000. Salem is now growing more rapidly than in any previous period in its history, and there is not a vacant house to be found anywhere that is habitable, and new ones are being erected continuously. The growth eastward is sure to be considerable, and only emphasizes the importance of maintaining and strengthening the picket work of the Salem Central Church. The outpost duty is not as showy—does not produce apparent results to the extent that the larger and more centrally located churches do—yet in real importance in their relation to the building up of the kingdom of God they cannot and must not be overlooked.

This evening the Christian Endeavor Society of the First Church of Salem showed a fine spirit in dismissing its regular meeting and going to the Central Church to assist in the organization of a Christian Endeavor Society there, twenty-five of those regularly attending the Central Church having signified a willingness to form such a society. Such an organization will be a positive force in support of the pastor.

Instead of the usual Thursday evening prayer meeting Mr. Knight for some weeks past has changed it into a Bible class meeting, and with apparently good results.

Rev. Charles E. Chase began his labors with the Hassalo-street church today as a stated supply.

Last Sunday was a day of unusual interest at the Rainier church. A morning service was held for the first time for a number of years, and the communion was observed, with three new members uniting. The congregations were good both morning and evening. As there is not a house to rent in the town the erection of a parsonage becomes imperative, and active effort is being put forth in that direction.

The First Church, Portland, recently voted to install Rev. Edwin L. House, D.D., as the permanent pastor. The preliminaries for an installation council are being arranged, and it is probable that it will be called sometime during the month of May.

The multitude of friends of Dr. and Mrs. Kantner of the First Church of Salem will rejoice that their little daughter, Constance, has so far regained her health as to be able to walk once more. This, after being compelled to lie down and so remain for fully two years, is an immeasurable blessing. From all appearances it seems that the child is fully restored.

Salem, Feb. 15, 1903.

At the next Monday meeting of the ministers of San Francisco and vicinity there will be a symposium on the topic, "Children in Church membership." Rev. Ben F. Sargent of Berkeley will give the opening talk or paper.

Church News.

Northern California.

Oroville.—The church at Oroville is without a pastor, Rev. C. W. Merrill having resigned. The pulpit is being filled as often as possible by supplies. Rev. H. E. Shearer, of Oberlin, now stationed at Paradise, preached here February 15th. All other services are held regularly, as the Oroville church has a flourishing Sunday school, a live Christian Endeavor Society and well-attended prayer-meetings.

Southern California.

Pasadena, First.—The whole church feels a deep loss in the death of Mrs. Janes, wife of Dr. J. E. Janes. Though quiet and retiring, her spirit of unselfish thoughtfulness for others made her universally beloved, and the church was filled with sorrowing friends at the funeral service. The system of free seating has always been and still is the policy of the church, but the plan of asking regular attendants to select pews and adhere to the selection as far as possible, has recently been inaugurated. The ushers are finding their work somewhat difficult, owing to the increased congregations this winter. The New Laudes Domini has been chosen to replace the wornout hymn books, which have been used for fifteen years.

San Diego.—Sunday, February 15th, was a day of great joy to our First church in San Diego. A large audience listened to the letter of acceptance of Rev. Clarence T. Brown, who expects to assume his work as pastor of this church in about two months. A new purpose and enlarged hope already find expression under the thrill of gratitude for this great blessing. A most cordial welcome awaits our brother. In the hour of joy, our hearts were peculiarly drawn to the church which is so sadly bereft by his departure—the church with and through whose loyal membership, so notable a work has been wrought for the kingdom of God in Salt Lake City and the State of Utah. We could hardly have expected the brother's acceptance of our call, had not a special regard for the claims of his family seemed to demand a change of climate. And the San Diego church voted a letter of Christian love and sympathetic fellowship to the sister church, whose great loss is measured by our great gain.—For the Church, F. N. G.

Saturday evening last the Congregational Chinese tendered a reception to the Rev. Dr. W. C. Pond at the mission rooms at 21 Brenham Place in this city. In appreciation of the work done for them and their people, these many years the Chinese presented Dr. Pond with a solid gold medal bearing his name, an appropriate inscription in Chinese, a cross and a crown, along with the words, "Service Crowns." Dr. Pond has been in California fifty years, and has made for himself a warm place in the hearts of all among whom he has worked. His life has been one of service for the Master, and therefore one of service for the followers of the Master. The very suggestive inscription on the medal is expressive of the regard in which this veteran worker is held, not only among the Chinese but by thousands of others. The editor of The Pacific regrets that sickness made it impossible for him to attend the different services which were held recently in honor of Dr. Pond's fiftieth anniversary in California and the thirtieth of his pastorate in Bethany church, San Francisco.

A NOTABLE GATHERING OF MEN.

The twenty-second annual State Convention of the California Young Men's Christian Associations will be held in San Francisco March 12-16 inclusive. This convention will differ from all predecessors, opening Thursday evening and closing Monday evening.

Inasmuch as this is the Jubilee Year of the San Francisco Association—celebrating its fiftieth anniversary—things are being planned on a larger scale than usual.

A strong and attractive program has been arranged. Among those who are to take part are President Slocum, D.D, LL. D., Colorado College; E. L. Shuey, manufacturer of Dayton, Ohio; Thomas S. Lippey, capitalist of Seattle; W. C. Patterson, banker, and A. H. Voigt, of Los Angeles; William M. Danner, State Secretary of Colorado; F. H. Burt, State Secretary of Missouri; E. W. Work, D.D., of Berkeley, formerly of Dayton, Ohio. The topics to be discussed are fresh and bristling with interest.

A fare of one and one-third has been granted by the railroad companies. Entertainment will be provided for all delegates by the San Francisco Association. Special hotel rates for those who wish to entertain themselves.

The ambition of the State Committee and the San Francisco Association is to make this the best convention ever held in the State.

More complete information may be had from the Secretary of the local Young Men's Christian Association or from George Sutherland, Acting State Secretary, Association Building, Mason and Ellis streets, San Francisco.

NORTHERN IDAHO.

Special meetings are in progress at Wardner. On account of the increased pastoral work Rev. O. F. Thayer has engaged an assistant from Moody Institute, Chicago.

Superintendent Scudder made a visit to Mullan on January 22nd, and delivered an instructive address on "Congregationalism."

Rev. E. Owens has declined a call to Cheney, Wash.

A series of mission services were held at East Cove on February 7-15 by Revs. A. R. Johnson and E. Owens, during which eight persons professed Christ.

Pastor Orr preached at Ritzville, Wash., on Sunday, the 8th, and Rev. E. Owens occupied the pulpit at Wallace. Mr. Orr declines the call to Ritzville.

The public library and free reading-room opened in Wallace December 1st by our Congregational pastor is filling a long felt need. The reading-room is liberally patronized by men who prefer not to spend their time in saloons. The townspeople use the circulating library. The room proves a boon to people from the canyon towns, who, having finished shopping, have no place but the depot in which to wait for trains. Mr. Orr spent a day in Spokane public library last week studying methods.

Although our church services at Wallace are held in a hall none too attractive, we have the largest evening audiences of all the churches. On the evenings of January the subjects were: "What Jesus taught about God in John," "What Jesus taught about himself in the Synoptics," "What Jesus taught about the Holy Spirit in the four gospels," and "What Jesus taught about the laws of His kingdom in the parables in Matthew." A memeograph copy of these studies was given each attendant. During the month the topics are: "Jesus' value of an individual; of a child of truth; and of His sacrifice."

Lockwood.

Died, suddenly, of heart disease, in Seattle, Wm. Ephron Lockwood. Mr. Lockwood was born in Chautauqua County, New York, May 2, 1831. When a young man twenty years old he went to California via the Isthmus, returning to New York a few years later, and not long thereafter settled in Northfield, Minn., where he was known and respected as a conscientious business man for nearly forty years. About fourteen years ago he moved to Seattle, where he engaged in business for a little time and then retired to private life. He united with the Taylor Congregational Church of Seattle ten years ago, with which church his wife and one of his two sons are also members.

Though undemonstrative in his religious experience as in his natural characteristics, he was a man of firm convictions and uniform interest in the welfare of his church, at all of whose services, both week-day and Sabbath, he was a constant attendant and an encouragement to the several pastors of Taylor Church whose ministrations he enjoyed.

His funeral was largely attended. The pall-bearers were former business associates in Minnesota. The floral tributes were abundant. Some of the finest being contributed by wire from prominent citizens of Northfield, Minn.

Notes and Personals.

Rev. G. M. Dexter of Berkeley has been called to the pastorate at Suisun, and has begun work.

The Rev. Dr. John Thompson of the California Bible Society has recovered from his recent illness and expects to start soon for Southern California in the interest of the work.

Mrs. Marie Drahms, wife of Rev. August Drahms, resident chaplain of the State Prison at San Quentin, died at San Quentin on the 19th of February, after a long and painful illness.

One of the finest addresses delivered in this city in a long time was that before the Y. M. C. A. at the First Congregational church Wednesday evening of last week, by Mr. John R. Mott, Secretary of the Students' Volunteer League. He showed a grasp of the whole situation in the far East not often had. His characterization of the conditions in Japan, China and India was clear and good. The need of the impulse that Christ gives was shown. It was news to many that there are already thirty-five General Secretaries of Y. M. C. A. in what we call heathen lands, and that they are doing as fine a missionary work as can be found anywhere. It was interesting, too, to be told that America raises the kind of men that are sought for this work; they are adaptable, and possess the qualifications for these positions. Mr. Mott told graphically of the sufferings of some of those who had become Christians, and who endured persecution for the Master's sake. The question rose in the minds of many present whether here is not the solution of the unity of Christian missions; here men can work for men in Christ's name, without raising questions on which the denominations differ. An offering was taken for the missionary work of the Association.

THE RELIGIOUS EDUCATIONAL ASSOCIATION.

Chicago, Feb. 13, 1903.

The gathering of 375 leading educators and men prominent in religious work, representing twenty-seven states and five foreign countries, marked the most notable gathering in this country since the World's Fair conventions.

The purpose of the new organization, which will be known as "The Religious Educational Association," is to bring about a greater unification of religious interests, irrespective of denomination or creed, and to disseminate religious education through the various mediums outlined in the constitution and by-laws adopted by the convention at the afternoon and closing session of the conference.

President William R. Harper, of the University of Chicago, in his address before the convention, gave a comprehensive and detailed outline of the real scope and purposes of the new organization. All of Dr. Harper's suggestions concerning the new work were adopted by the convention.

"The new organization will be something of a clearing-house for religious thought and work," said Dr. Harper in his address. He urged the necessity of co-operation among the various religious bodies in stimulating and carrying on the work of the Sunday school and church.

"There is a great waste of effort for lack of co-relation," declared Dr. Harper. "The new organization will undertake to render service in stimulating present agencies to greater effort, such aid being furnished through suggestion, through the publication of information concerning the work at large, through the provision of larger and better opportunities for these agencies to confer together, and through the help desired from personal contact with each other of those interested in the same divisions of work."

Departments and committees are represented in the various organizations were named in the constitution adopted by the convention to carry on the work of the organization: Universities and colleges, theological seminaries, churches and pastors, Sunday schools, secondary public schools, elementary public schools, private schools, teacher training, young men and young woman's Christian associations, young people's societies, the home libraries, the press, correspondence instruction, religious art, and music.

Three classes of members are to be admitted. These are active, associate, and corresponding.

The new organization will include the establishment of a central board of trustees or directors, which will constitute the executive board of the association, and as such arrange the programs of special and general conventions, secure by proper means the co-ordination of the work of the departments, and carry into effect the decisions of the association.

The members of the board will represent the various countries, states, territories and districts furnishing the membership of the association; also the various religious denominations and the various schools of opinions recognized as Christian; and still further, the various divisions of Christian activity, educational, evangelical and philanthropic.

The permanent organization was completed by the election of the following officers.

President, Frank T. Sanders, dean of Yale Divinity school; Vice-Presidents, James B. Angell, President University of Michigan; N. Murry Butler, President Columbia University, New York; A. H. Bradford, Moderator Congregational Council, Montclair, N. J.; J. S. Riggs, professor in Auburn Theological Seminary, Auburn, N. Y.; the Rev. Jesse L. Hurlburt, Morristown, N. Y.; Mary E. Woolley, President Mount Holyoke College, South Hadley, Mass.; J. W. Carr, superintendent of schools, Anderson, Ind.; S. J. McPherson, principal Lawrenceville School, Lawrenceville, N. J.; W. G. Ballantine, professor in International Y. M. C. A. Training School, Springfield, Mass.; The Rev. W. C. Bitting, New York City; Thamas F. Day, professor in San Francisco Theological Seminary; the Rev. George E. Horr of Boston; Charles J. Little, President Garrett Biblical Institute, Evansville, Ill.; William De Witt Hyde, Bowdoin College; the Rev. John Moore, Dallas, Texas; Burrio Jenkins, President Kentucky University; Treasurer, James H. Eckels, Chicago.

The Inter-Ocean comments editorially as follows: "The convention just held here to discuss religious education, disappointed both radicals and conservatives. It did not meet the expectations of the former and did not justify the suspicions of the latter. It adopted the program of the university modernists without pronouncing against the methods of the orthodox Sunday-school enthusiasts.

"The convention took an attitude at once critical and constructive. It antagonized no element engaged in religious education, but planned to co-operate with the churches, the Sunday schools, the young people's societies, and the colleges and universities. It practically declared against interfering with the work of present agencies, including the International Sunday school lessons, for religious education, but urged more activity and enthusiasm on the part of all agencies.

"Possibly the attitude of many Sunday-school workers influenced the modernists in the convention to more guarded utterances in the matter of Bible study and as a result the religious educational association organized by the convention represents a helpful, rather than a critical spirit.

"The association enters the field to promote a better understanding among educators, to bring Sunday school and other church workers into closer relation with educators, and to secure unity of action on the part of all interested in religious education. The new association is advisory, rather than aggressive, and if it is to be, as President Harper said, simply a clearing-house for religious thought and work, much good may come of the movement."

Health in maturity is largely dependent upon proper care in childhood. The physician and the medicine chest represent one side of the care of a child; an even more important phase is the supervision of mental development. Fear is the most distressing element of childhood; fear of the dark, imaginary illusions, fear of animals and calamities, terrors engendered by alarming tales and superstitions. These, improperly controlled, do more toward wrecking the nervous constitution of the child, impairing the disposition and even the character, than anything else. Anxiety, as manifested in self-consciousness, is another harmful agent. Mrs. Theodore W. Birney in a paper in "The Delineator" for March gives some eminently practical suggestions as to how to control these mental phenomena. The article should be of intense interest to parents.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Our Boys and Girls

George Washington's School Days.

When George Washington was ten years of age his father died, and the task of the education and guidance of the future great man devolved upon his mother. When about twelve years old George entered the neighborhood school at Wakefield. He had already had some instruction at the parish school from a Mr. Hobby, who was the sexton of the parish church near Falmouth, on the Rappahannock. At Wakefield his teacher was a Mr. Williams, who had come from England, where he had been a teacher in Wakefield Academy in Yorkshire. Richard Henry Lee also went to school under this same Mr. Williams, as did also William Fitzhugh and Lawrence and Robert Washington, distant cousins of George.

While in Mr. Williams' school Washington drew up a code of rules of conduct. In these rules Washington pictures the boy whose manners should be avoided. Here is an exact copy, spelling, punctuating and all, of some of these rules:

"Do not Puff up the cheeks, Loll out the tonge, rub the hands or beard thrust out the lips or bite them or keep the lips too long open or Close.

"Kill no vermin as Fleas Lice ticks &c., in the sight of others. If you see any filth put your foot Dexterously upon it. If it be on the cloaths of your Companions Put it off privately, or if it be on your own Cloths return thanks to him who puts it off.

"Shake not the head Feet or legs rowl not the Eyes, lift not one eyebrow higher than the other wry not the mouth and bedew no man's face with your spittle by approaching him while you speak.

"Put not off your cloths in the presence of Others nor go out of your chamber half drest.

"SHIFT not yourself in the sight of others nor Gnaw your nails.

"KEEP your Nails clean and short, also your Hands and Teeth clean, without showing any great concern for them.

"WHEN you Sit down Keep your feet firm and Even without putting them one on the other or crossing them.

"IF YOU Cough Sneeze or yawn do it not Loud but; privately and Speak not in your Yawning, but put Your handkerchief before your face and turn aside.

"Spit not in the Fire nor Stoop low before it neither Put your hands into the Flame to warm them nor set feet upon the Fire especially if there be meat before it.

"At Play or at fire it is good manners to give place to the last-comer, and affect not to speak louder than ordinary.

"WEAR not your Cloths foul unript or Dusty but See they be Brush't once every day at least and take heed that you approach not to any uncleaness.

"In your apparel be modest and endeavor to accommodate Nature rather than procure Admiration Keep to the Fashion of your equals Such as are Civil and orderly with respect to Times and Places.

BEING at meat scratch not neither Spit cough nor blow your nose except there be a necessity for it.

"TAKE no Salt nor cut Bread with your knife greasy.

If you soak Bread in the Sauce let it be no more than what you put in your Mouth at a time, and blow not your Breath at Table but stay till (it) Cools of it Self.

"Put not your meat in your Mouth with your Knife in your Hand, neither Spit forth the Stones of any Fruit pye upon a Dish nor cast anything under the Table.

"Put not an other bit into your Mouth til the former be swallowed let not the Morsels be too big for the jowls.

Cleanse not your teeth with the Table Cloth, Napkin, fork or knife, but if Others do it let it be done with a pick tooth.

"RINCE not your Mouth in the Presence of others."

On Christmas day, 1779, the schoolhouse in which Washington had laid the foundations of his greatness burned to the ground, destroying the school—books, maps, etc., of Washington's school days. Schoolboys in those days wrote out in rude blank books maps, arithmetic tables and copies for practice in penmanship. This was largely because there were so few books to be had. About all the facilities Mr. Williams had were a big globe, a wall map and a geography as big as a family Bible. Each boy really had to write his own geography, and there is in existence the one that Washington wrote. Here is how he bounds America.

"America is bounded on ye East with ye Atlantic Ocean on the West with ye Pacifick Sea on the North without Bounds on the South by ye Megellanie Sea."

There are many pages of this geography. Some of them are filled with astronomy work.

As will be imagined from the rules of conduct we have quoted, Washington was a neat boy though not a fop. One of Washington's biographers, speaking of Washington's play, says that he could never endure trifling games such as marbles and tops. His delight was in a manly sort of game; jumping with a long pole, heaving heavy weights, running, wrestling, etc. In these he excelled. He early cultivated an accurate eye for measurement, and it is said that Mr. Williams was especially skillful in this and that a good part of his instruction lay in the measuring distance with the eye. From Washington's manuscript books we learn that he studied arithmetic very thoroughly, even geometry and trigonometry. He left school just before his sixteenth birthday, the last months of his schooling being devoted to the study of higher mathematics and surveying.—The American Boy.

The Twenty-Second of February.

The first celebration of Washington's birthday is said to have taken place in Richmond, Va. That was during the life of General Washington. The following year the event was celebrated in Maryland and in several places in Massachusetts. After the War of the Revolution was ended and during Washington's first term as President, the 22d of February was fixed upon for formal visits of congratulation, and balls were given to celebrate the occasion. By February 22, 1790, the day began to be widely celebrated, and the Society of the Columbian Order resolved forever afterward to commemorate the birthday of the "Illustrious George Washington." Soon after the War of 1812, public parades began to be given in honor of the 22d of February, and the day has ever since held its place as one of the great days with American people at home and abroad.—Selected.

"Jesus said: 'Whosover will come after me, let him renounce himself, and take up his cross daily and follow me.' Perhaps there is no other maxim of Jesus which has such a combined stress of evidence for it and may be taken as so eminently his."—Matthew Arnold.

Spiritual Life.

Where Is Heaven?

O tell me mighty winds,
That wander to and fro,
Hast thou in all thy travels seen,
Or dost thou know,
Of such a place called Heaven?
A place where mortal man may rest,
When life's long journey's done,
Where free from labor, strife and pain,
He'll wear the crown he here has won?
While listening to the question, lo,
They ceased awhile and answered, "No,"

Tell me thou restless wave,
Made angry by the wind,
As onward thou dost roll,
Can'st thou not find
A haven for the soul's repose,
When man's last work is done,
Where weary he may rest and share,
The blessings that on earth he won?
They in their ever restless flow,
Rolled onward as they answered, "No."

Tell me bright queen of night,
With starry escorts cheered;
Hast thou in all thy nightly rounds,
The bells of Heaven heard?
Hast thou not listened to the song
Of angel hands so sweet,
Where weary man will some day dwell
In happiness complete?
The moon's light paled
While moving slow,
Withdrew herself while answering "No."

And thou, O king of day,
In all thy journey round,
Hast thou not seen that land,
Where thy light ne'er is found,
That land where He who dwells,
Upon the great white throne,
Is light to all the millions there
Far greater than thine own?
Bedimmed by mist while sinking low
He hid his face and answered "No."

O tell me sweet-faced child,
In all thy happy hours,
Hast thou not heard where Heaven is,
With its never fading flowers
Where loved ones are at rest,
Awaiting thee to come,
To dwell forever there;
In that immortal home?
The child with golden locks,
To childish prattle given,
Ceased in its mirth awhile
And answered—"Yes,"
"Where Jesus is, is Heaven."

James V. Jeffress.

"Bless the Lord O, My Soul."

The well is seldom so full that water will at first pumping flow forth; neither is the heart commonly so spiritual after our best care in our worldly converse—much less when we somewhat overdo therein—as to pour itself into God's bosom freely, without something to raise and elevate it; yea, often the springs of grace lie so low that pumping only will not fetch the heart up to a praying frame, but arguments must be poured into the soul before the affections rise. Hence are those soliloquies and discourses which we find holy men use with their own hearts to bring them into a gracious temper, suitable for communion with God. It seems by these verses David either found or feared his heart would not be in so good a frame as he desires, consequently he redoubles his charge; he found his heart somewhat drowsy, which made him thus rouse himself."—Gurnall.

Soul-Power Developed.

In overplus of strength we have the measure of a man's greatness. Soul-power is resource for finding and feeding the hidden springs of life and thought in others. Not all have the same capacity. The Lord of the vinyard still sends into the white fields ten-talent men, two-talent men and one-talent men. Each hath his own task, and each must grasp the handle of his own being. Genius is widely distributed. Not many Platos—only one, and then a thousand lesser minds look up to him and learn to think. Not many Dantes—one, and a thousand poets tune their lyres to his and catch its notes. Not many Raphaels—one, and a thousand aspiring artists look up to him and are lifted by the look. Not many royal hearts—great magazines of kindness. Few are great in heart power, effulging all sweet and generous qualities. Happy the community blessed with a few great hearts and a few great minds. One such will civilize a whole community.—N. D. Hillis.

Reaping and Sowing.

All young hearts may well remember that it is safe to do right, but dangerous to sow wrong! No matter how smooth, how soft and sweet, seem the paths of sin, know that beneath every flower there lurks a spider, beneath every siken couch of indulgence there broods a nest of serpents, and the scene that begins with flowers shall end midst thorns and thickets. For the moment, indeed, the judge may seem unobservant and the watchman may seem asleep; but he who yields to any deflection from honor shall find at last that God never slumbers, that his laws never sleep. Go east or go west. Nature is upon the track of the wrong-doer. Could the sage of old sit down to converse with each youth who today walks on the street, perchance he would find many who, through excess, are draining away the rich forces of nerve and brain and blood.

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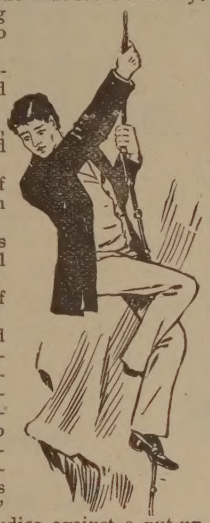
WHEN LIFE'S AT STAKE

The most timid man will take any chance of escape. The slender rope dropped down the precipice, the slippery log over the abyss, anything that offers a chance of life, is eagerly snatched at. The end the man seeks is safety. He cares nothing for the means to that end.



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"Only for Dr. Pierce's Golden Medical Discovery I think I would be in my grave to-day," writes Mr. Moses Miles, of Hilliard, Uinta Co., Wyoming. "I had asthma so bad I could not sleep at night and was compelled to give up work. It affected my lungs so that I coughed all the time, both day and night. My friends all thought I had consumption. My wife had taken Dr. Pierce's Favorite Prescription and it had helped her so much she insisted on my trying his 'Golden Medical Discovery'—which I did. I have taken four bottles and am now a well man, weighing 185 pounds, thanks to Dr. Pierce's Golden Medical Discovery."

The sole motive for substitution is to permit the dealer to make the little more profit paid by the sale of less meritorious medicines. He gains; you lose.

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"An old woman has just gone home, after staying here at the hospital nearly a month," writes a medical foreign missionary. "Both eyelids were cut to make the lashes turn out from the eyes they had rubbed nearly blind. This old creature, in rags and tatters, her little all in a small basket which she guarded with most zealous care, is yet rich. "She went away, as we trust,with the pearl of great price stored in her heart, and in her memory a number of Bible stories, the birth, miracles, parables, death, resurrection, and assension of our Lord, a prayer, a hymn, the Ten Commandments, etc.; and, best of all, we hope she has by faith laid hold of Christ as her Savior. In her village there is already one Christian,and we learned through her that he reads and preaches to the people; so, with her help, and she is unusually good at telling what she knows, many in that village may be brought to Christ. —Exchange.

The Grateful Hun.

In his column of "Ideals," the bright new Nebraskan monthly, Rev Edwin A. Schell tells this story:

"No wonder the hospital movement finds so many friends everywhere. It shows the love of man for men. I once was an agent for a hospital. I took a Hungarian out of a three-roomed tenement where he, with wife and seven children, lived—he had typhoid fever, and one of his girls died of scarlet fever while he was absent —to the hospital. The doctors and nurses gave him the most skillful treatment known to medicine, and pulled him through. As he climbed into a hack to go back to his "home" as a convalescent, he said to me, "The first five dollars I earn I give to that hospital." And he did. He was back in six weeks with the money. I took it, but Clem Studebaker told me to give it back, and sent another two thousand dollars to make up for it. Small wonder that the Hungarian kissed the glass on Studebaker's casket when that prince of factory and forge lay cold and silent in his great house on the day of his funeral.

The Courage of Faith.

Let us determine, at the beginning of the New Year, that we shall possess ourselves of the courage which comes by faith. Let us be strong in the desire to do good, fearless in our opposition to evil, brave in our conquest of sin. If we are, we have nothing to fear. All the issues are known to God, and God and one make a majority. "Only be thou strong and very courageous."—Rev. R. J. Campbell.

Forever Active.

"God will ever be doing new things. He is forever active. He has purposes concerning me which he has not unfolded. Therefore, each year grows sacred with wondering expectation. Therefore, I and the world may go forth from each old year into the new which follows it, certain that in that new year God will have for us some new treatment which will open for us some novel life." —Phillips Brooks.

Is It Worth

while to risk ruin to your clothes for the saving of a few cents? Saving so very little—chance of loss so very great. What you could save in a year by using poor washing-powders would not pay for one ruined garment. PEARLINE costs a trifle more—but it's absolutely safe. 671

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Those are the words of Jesus. They lay a tremendous responsibility on the one who asks, and who seks, and who knocks. We have no right to ask, or to seek, or to knock, except as we realize that God would have us do accordingly and as we understand that God would have us come to Him in confidence with just this request or desire. Do we realize the responsibility we take upon ourselves every time we pray? Our prayer is practically answered when we decide that it is our proper prayer, and that God wants us to offer it. A chief thing in prayer is deciding beforehand what it shall be, and what are our attitude and spirit in its offering.—Henry Clay Trumbull.

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THE BEST WAY TO READ HISTORY.

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Certainly it is not a good plan to begin with those elaborate documentary histories in which you cannot see the wood for the trees. It is better to be wrong in a few of your facts, or even contract a bias from some partisan historian, than to lose yourself in a morass of documents.

The best histories are the vividest. If they occasionally lead you astray you can always correct them by the more sober-colored chronicles. Macaulay may have been prejudiced; and so may Froude; and so, undoubtedly, was Caryle; so, again, was Gibbon; yet, none the less, these are the great historians, the historians who set you upon the peaks of time, and enable you to see history as it lies beneat, in wide views and broad masses.—Richard Le Gallienne.

Where Little Is Much.

The essential fidelity of the heart is the same, whether it be exercised in two mites or in a regal treasury; the genuine faithfulness of the life is equally beautiful, whether it be displayed in governing an empire or in writing an exercise. Observe the striking fact that our Lord does not say, "He that is faithful in that which is least will be faithful also in much;" but, "He that is faithful in that which is least is faithful also in much."—Frederic W. Farrar.

A celebrated artist took for his motto, "No day without its line," and thus his paintings came to be masterpieces, through the faithful daily service of line upon line. Thus only can we make masterpieces of our lives. A day without its line is lost for time and eternity, for our days are counted by our deeds and not by the rising and setting sun. Christian, would you have your life a masterpiece? Then take to your heart this motto, "No day without its line."

Ask, and it shall be given you; seek, and ye shall find; knock,and it shall be opened unto you. Luke xi. 9.

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